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THE PROLOGUE TO ECCLESIASTICUS.

THE Prologue prefixed to the Greek version of the Wisdom of Jesus ben Sira divides itself naturally into three sections. The first¹ is concerned with the Scriptures, which are the glory of Israel, and with the elder ben Sira, who in fulfilment of God's purpose in thus endowing his people, proceeded from the study thereof to compose a supplementary volume.

The second² is an address to the readers of this, and apparently other books, containing an apology for the necessary defects of even the most careful translation.

The third gives an account of the translator's work and his motive.

At first sight, the present order of the second and third sections seems to be illogical and unnatural. Only in the third is any account given of the readers, for whom the book in its new dress is intended, or of the interpretation of it, which is thus introduced to them. The transposition of the two sections seems to mend the existing *hysteron-proteron*. The account of the translation of the book is the natural sequel of the account of its composition; and the address to the readers the natural conclusion of the whole. It is true that there is no actual evidence in manuscripts or versions for this conjectural rearrangement. But the sense of the whole is bettered thereby; and, assuming it to represent the original, one can easily explain the present order as the result of the correction of one of the commonest blunders of all copyists—an *homoeoteleuton* omission. For the first and third sections end with practically the same words—*διὰ τῆς ἐννόμου βιώσεως* and *ἐν νόμῳ βιωτεύειν*. Nothing is more natural

¹ Ending with *βιώσεως*, line 10 in Swete's edition.

² Ending with *λεγόμενα*, line 16 in Swete's edition.

than that the scribe of the common parent of all our manuscripts should assume that he had written both sections, when he had only written the first, and add the latter at the end, with or without a negligible indication of its proper place. The more serious dislocation of the Greek text, which is found in all our manuscripts of the book, is enough to show that all come from one exemplar. If it be objected that the Latin is free from the latter, but has the Greek order in the Prologue, the answer is that the Latin version of the Prologue is a later accretion, and due along with much else to a reviser, who followed the text of the uncials.

One may take leave then to transpose the second and third sections in spite of the fact that the result is a kind of chiasmus : other writers of Scripture and ben Sira corresponding to the younger ben Sira and his colleagues.

The Composition of the Wisdom of ben Sira.

The first section, then, treats of Scripture generally, its authors and purpose, and of ben Sira in particular as one of its debtors and contributors.

“Whereas we Jews have received many great gifts (from God) through the Law and the prophets and their successors, in respect of which it is right to praise Israel for instruction and wisdom ; and since not only the Readers should become prudent but also they who love learning should be able to be useful to those without, both by speech and by writing ; my grandfather Jesus having given himself in a more than common degree to the reading both of the Law and the Prophets and the other patristic books, and having acquired therein sufficient familiarity, was led forward himself also to compose one of the books pertaining to instruction and wisdom, with the intent that the lovers of learning, having become instructed in these things also, might much more add thereto by means of the lawful manner of life.”

This description of the author's conception of his function and position is borne out by the character of the book and by his express statement¹ :—

And I last kept watch²,
 As gleanings³ after grape-gatherers :
 In the blessing of the Lord I caught *them* up,
 And like one gathering I filled my winepress.
 Consider that not for myself alone I laboured,
 But for all who seek instruction.
 Hear me, O ye great men of the people
 And hearken with your ears, ye rulers of the congregation.

Though he be last in the succession of the messengers who delivered God's revelation to Israel, he is not outside it, and not inferior to his predecessors. He gleaned where they gathered, but God's blessing prospered the gleanings. The grandson interprets the figurative language of his grandfather, and defines "the rulers of the congregation" and "the great men of the people" according to the standpoint of a later age. This book of wisdom is ultimately indeed for the benefit of all who seek wisdom even for "those without"; but primarily it is addressed to the professed students of Scripture, who stand as intermediaries between the sons of the prophets and the outside world. Its gleanings consist in the adaptation of truths already revealed in the Scriptures to the new conditions with which the people were confronted.

Accordingly, the translator recalls first of all the fact, which was present to the mind of his grandfather, that Israel had an inheritance of wisdom no whit inferior to that of Greece, whose influence had entered even Palestine—now insidiously, now as a strong man armed. Through the Law, the prophets and their successors, many and great

¹ xxxvi. 16 a; xxx. 25-27.

² ἡγρούνησα = 777, cf. Prov. viii. 34, where Wisdom says "Happy is the man who hearkens to me, *watching* continually at my gates, waiting at the posts of my doors." Cf. ἀγρυπνίαν of line 20.

³ καλαμώμενος = 777; cf. Jer. vi. 9 καλαμᾶσθε καλαμᾶσθε ὡς ἄμπελον τὰ κατάλοιπα τοῦ Ἰσραὴλ, ἐπιστρέψατε ὡς ὁ τρυγὼν ἐπὶ τὸν κάρταλλον αὐτοῦ.

things had been given them. If instruction and wisdom were to be the test of the rival civilizations, Israel must be acclaimed as victor. From the Lord all wisdom is ¹, and He gave it to those that love and fear Him. Had not Wisdom herself said it by the mouth of the Sage? ²

I came forth from the mouth of the Most High
 and like a mist I covered the earth ³
 I had my dwelling in the highest
 and my throne was on the pillar of cloud.
 The circuit of heaven I encircled alone
 and in the depth of the abysses I walked.
 Over the waves of the sea and over all the earth
 and over all people and nations I ruled.
 With all these I sought rest;
 in whose inheritance I might lodge.
 Then the Creator of all commanded me
 and he that created me arrested my lodging
 And said "In Jacob lodge thee
 and in Israel get thine inheritance."

The power by which God created the world is here identified with the pillar of cloud, which guided and guarded the Israelites in the Exodus. And this, again, prefigured the Law and the temple service, which Paul reckoned among the privileges of his brethren after the flesh. The Greeks might seek wisdom; but Israel enjoyed it, as their peculiar possession—rested on the Law and the worship, secure of life in their observance.

All that man can understand has been revealed in the Scriptures. Let him reflect thereon and praise the repository of this sufficient revelation; as it is written, "The way of wisdom hath not been heard in Canaan nor seen in Teman, the sons of Hagar that seek out understanding . . . the mythologists and the seekers-out of understanding have not known the way of wisdom, nor remembered her paths. . . . Blessed are we, O Israel, for the things that are well pleasing unto God are known unto us ⁴."

¹ Sir. i. 1.

² Sir. xxv. 3 ff.

³ Gen. i. 2; ii. 6.

⁴ Baruch iii. 22 f.; iv. 4.

And so the translator, having expressed his grandfather's latent thought that the Jews needed not to borrow wisdom from the Greeks, asserts the complementary truth that, so far from becoming indebted to Greek sages, their learned men must be serviceable to those who are outside. From gatherers and gleaner they have received the wine, which is as good as life to man ; it is their duty to share it with the alien.

The general interpretation of this section is, therefore, clear enough, but some of the terms employed need careful handling.

(1) The conception of the Scriptures as comprising *instruction and wisdom* is remarkable and characteristic. Along with the whole idea of praising Israel it is derived from Deut. iv. 6, where it is written : " This (Law) is your *wisdom and understanding* before the Gentiles, who shall hear all these statutes and say, ' Surely this great nation is a wise and understanding people.' " The substitution of *instruction* for *understanding* is due to the influence of the book of Proverbs, in which the phrase *wisdom and instruction* seems to be a well-established formula¹.

(2) Two classes of teachers or students of Scripture are apparently distinguished, *the readers* and *the lovers of learning*. It is implied that Jesus ben Sira himself belonged to the former class along with the other followers of the prophets.

This technical use of *reader* appears also in the old version of Ezra-Nehemiah, which is known in the MSS. of the Greek Bible as 1 Esdras. There² *Ezra priest and scribe* appears as *Esdras priest and reader*: ἀναγνώστης stands as the rendering of רִבֵּן in marked contrast to the usage of the Greek versions of Samuel, Kings, Chronicles, Isaiah, Jeremiah, the books of Maccabees and the New Testament, who support the rendering of the "LXX"

¹ i. 2, 7 ; xxiii. 23 ; cf. xv. 33 φῶς θεοῦ παιδεία κα σοφία.

² 1 Esdras viii. 8, 9, 19 (Ezra vii. 6, 11, 12) ; ix. 39, 42, 49 (Neh. viii. 1, 4, 9).

version *γραμματοῦς*. The origin of this discarded alternative may be found in the fact that Ezra and Baruch, the typical scribes, were called upon to *read* as well as to write; and the question *have ye never read*¹ recalls this part of the function of their successors. Correlative thereto is *the reading* which is mentioned in the Epistle of Aristee, § 305: "As is the custom for all the Jews, they washed their hands in the sea that they might pray to God and turned to *the reading* and the explanation of each thing²." Its rival owes its triumph to the delegation of the reading of the Scriptures to a subordinate official and the corresponding exaltation of the expositor, who was concerned with *τὰ γράμματα*, the Scriptures in the technical sense of the word.

The *Readers* then are the Scribes whose ideal ben Sira celebrated and exemplified in his proper person; for here also the prologue is based on the book (xxxix. 1 ff.):—

Not so he that hath given himself to the fear of God
and meditateth in the law of the Most High.
He will seek out the wisdom of all the ancients
and will have recourse to the prophets of old.
He will keep the discourses of men of renown
and will enter in amidst the subtleties of parables;
He will seek out the hidden meaning of proverbs
and be conversant in the dark sayings of parables.
He shall show forth the instruction which he hath been taught
and shall glory in the law of the covenant of the Lord.
Nations shall declare his wisdom
and the congregation shall tell out his praise.

The title "*lovers of learning*" refers not to another class distinct from the Readers but to the Scribes themselves³. It is in a way a more general designation, capable of covering the wider instruction, which was cultivated notably in Egypt. At the same time it contains a special

¹ Mark ii. 25; xii. 10, 26. ² Ep. Arist. § 305) ed. Wendland, p. 80).

³ Mr. I. Abrahams suggests that we may have here the same distinction that meets us later between קרא and קרא. *Mikra* (from *kara* "to read") means *Reading*, i.e. the Text of Scripture; Mishnah is the oral *Teaching* or *Learning*. Cp. what is said at the top of p. 290.

reference to the oral tradition which the scribes derived from their masters. So ben Sira admonishes his pupils¹:

Neglect not the speech of the Sages
and on their proverbs bethink thee.
For thence shalt thou learn doctrine
so that thou mayest stand before kings.
Despise not the tradition of the elders
which they *heard* from their fathers.

This technical sense of *learning* appears in the Greek version of the passage, when *they heard* is rendered *they learned*. Such *learning* was later, at any rate, a necessary preliminary to the understanding of the Scriptures; for it was said² with reference to the Rabbi of Nazareth "How doth this fellow know the writings (τὰ γράμματα) not having *learned*?"

(3) The wisdom which the Scribes acquired from Scripture and tradition by reading and learning, they must impart by speech and writing to *those without*. The translator himself proposed to make this book available for Learners of the Dispersion by transferring it from Hebrew into Greek. In its original form, then, it could not have reached those who were *without* in this sense of the word³. The elder ben Sira must be regarded as writing directly or indirectly for the profit of those who were not already Readers or Learners; and his grandson uses the phrase *those without* just as Paul the Pharisee⁴ and the Rabbi of Nazareth himself⁵ used it, with a slight difference of form, to mean those outside a given community.

(4) The Revised Version renders the last clause of this section thus: "in order that those who love learning, and are addicted to these things, might make progress much

¹ viii. 8 f.

² John vii. 15.

³ 1 Thess. iv. 12 ἵνα περιπατῇτε εὐσχημόνως πρὸς τοὺς ἑξω, 1 Cor. v. 12 τί γάρ μοι τοὺς ἑξω κρίνεις; Col. iv. 5.

⁴ Mark iv. 11 ἐκείνους δὲ τοῖς ἑξω (contrasted with his Twelve Disciples) ἐν παραβολαῖς τὰ πάντα γίνεται. The Prologue has τοῖς ἑκτός.

⁵ Cf. Talmudic ארץ נכר = foreign territory outside Palestine.

more by living according to the Law." But it is more natural and agreeable to the context to take *καὶ τούτων ἔνοχοι γινόμενοι* to mean "having become possessed of these things also" with reference to the Wisdom of ben Sira, which is the latest addition to the Scriptures, or at any rate to such of them as deal with manners and morals.

This meaning of *ἐνοχοι*, however, is by no means certain or justified by parallels. The word is used with a dependent genitive in the Epistle of James (ii. 10) in a similar connexion: "for whosoever keep all the law but stumble in one point he hath become guilty of all¹." But the idea that the learners in question take up the burden of ben Sira's regulations is not suitable. On the whole it is better to adopt the variant *ἐνηχοι*, which is supported by a reputable group of MSS., and to render it in accordance with the use of *ἐνηχέειν* in Philo and Chrysostom "instructed in²."

But the rendering of *ἐπιπροσθῶσιν* by *make progress* can hardly be accepted. Rather the clue afforded by the book itself should be followed here also. Ben Sira said:—

If a skilful man hear a wise word
he will praise it and *will add thereto*³.

Again in the book of Proverbs it is written:—

Give a wise man occasion and he will be wiser,
make known to a righteous man and he will add to receive⁴.

The object of the author was that his successors might deal with his book as he with those of his predecessors.

¹ πάντων ἔνοχος, L. *reus omnium*. "ἔνοχος (lit. 'in the power of') is used with a genitive of the offence ('guilty of theft') of the punishment (ἐν. θανάτου Matt. xxvi. 66) of the law sinned against, as here" (Mayor, ad loc.).

² In Job xv. 5 *ἐνηχος* in this sense might be read for *ἐνοχος* as a better equivalent for its correspondent *הָנָה*; but the Greek translator apparently anticipates ver. 6 in saying *ἐνοχος εἰ ῥήμασιν στόματός σου*.

³ Sir. xxi. 15 λόγον σοφὸν ἐὰν ἀκούσῃ ἐπιστήμων: cf. Prol. *supra* τοὺς ἀναγνώσκοντας δεόν ἐστιν ἐπιστήμονας γίνεσθαι.

⁴ Prov. ix. 9 LXX δίδου σοφῶ ἀφορμὴν . . .: cf. Prol. *infra* εὖρον οὐ μικρὰς παιδείας ἀφομοιον.

His wisdom was a deposit put out to approved bankers, which must increase and multiply. By means of the law-abiding life these learners would be prepared to lay down fresh regulations as need arose. The reward of a precept is a precept¹.

The Translation of the Wisdom of ben Sira.

The account of the translation follows naturally upon this account of the composition of the book, and is indeed mentioned in the apologetic address to the reader, which now precedes it.

"Now in the thirty-eighth year in the time of king Euergetes, having come into Egypt and synchronized, I found opportunity (?) of no small instruction. I therefore esteemed it most necessary myself to contribute some zeal and industry to interpret this book (τῇνδε τὴν βίβλον): having contributed² much wakefulness and learning in the interval of time, in order that having brought the book (τὸ βιβλίον) to an end I might publish it to those also who in the land of their sojourning are wishful to study, preparing themselves beforehand in respect of their manners to live according to the Law."

The date indicated seems to be the thirty-eighth year of the reign of Ptolemy Euergetes II, surnamed Physcon³, i. e. 132 B. C. Deissmann quotes parallels to this pleonastic ἐνί (in the time of) from the papyri⁴; and it occurs in certain strata of the LXX as the rendering of the Hebrew ל in similar phrases⁵. The writer, then, seems to adopt the chronology which he found current in Egypt, and so supplies the necessary supplement to his word *synchronized*

¹ Ben 'Azai (*Aboth*, IV, 5); cf. Matt. xxv. 15 ff.

² Delete γάρ as corrupted dittography of ἀγρ-σπρίαν: else the sentence has lost a necessary verb.

³ He was proclaimed king by the Alexandrians when Philometor fell into the hands of Antiochus (Polybius xxix. 23) in 170 B. C.

⁴ *Bible Studies*, pp. 339 ff.

⁵ e. g. Hag. ii. 1 (i. 15); Zech. vii. 1; Dan. ix. 1 (Theodotion has the simple gen.); 1 Macc. xiii. 42.

and a definition of *the interval of time*, to which he refers below. For *συγχρονίσας* must be preferred to the easier *ἐγχρονίσας*¹ for its own sake as for the sake of the said "interval"; and can only be rendered "having been contemporary of (with) . . ." Whether it is implied that he stayed there until the end of the reign of Physcon in 117 B. C. or not can hardly be determined. Some definite period of time beginning at 132 B. C. and ending at or before 117 B. C. seems to be indicated; and it is not improbable that the accession of Ptolemy Soter II ushered in a period of civil strife, which, as prudent men had anticipated, cut short the time available for such peaceful pursuits as the translation of the Jewish Scriptures.

If, on the other hand, the preposition be given its full value, the statement implies only that the translator reached Egypt in the time of Euergetes in the thirty-eighth year of some unspecified system. The king in question may thus be perhaps the first of the name, who reigned 247-222 B. C. In this case the composition of the book might be put at about 300 B. C. instead of 200 B. C.; and the Simon celebrated in chapter i identified with Simon I, the Righteous, as Josephus suggests by his notices of the two claimants to the title. The year mentioned can hardly be that of the writer's age, but may well belong to some method of reckoning of which we have no knowledge. In view of the importance attached to the translation of the Scriptures it may be that the *terminus a quo* is the date of the commencement of this work or that of the publication of the Law in Greek. If this be so, the writer came to Alexandria about 242 B. C., and found the Law and the Prophets and some of the writings already translated. This interpretation perhaps favours the existing order of the second and third sections of the Prologue.

It is also to be observed that the identification of

¹ *ἐγχρονίζειν* occurs (e. g.) in Thuc. iii. 27, and is explained by the Scholiast as meaning to stay much time, delay: cf. Polyb. xiii. 14. So Vulgate here "cum multum ibi temporis fuisset."

Euergetes with the first of the name, who has on general grounds the better claim to it, supplies a natural limit to *the interval of time*. Whatever be thought of the accuracy of the Third Book of Maccabees, which represents his successor Philopator as the ruthless persecutor of the Jews, his death concludes an epoch of the enlightened and tolerant government of Egypt. Josephus, in his review of the policy of the first three Ptolemies, says¹:—

“Ptolemy Lagi entrusted to the Jews the Egyptian guard-posts and, wishing to rule Cyrene and the other towns in Libya securely, sent part of the Jews to settle there.

“His successor, Philadelphus, not only gave back all the captives of our nation but also often presented money. And the greatest point of all, he became desirous to know our laws and to read the books of the sacred Scriptures. For he sent requesting that men should be sent who should translate for him the Law; and that this should be fairly written he assigned the supervision not to ordinary men. . . . He would not have desired to learn the laws and patristic philosophy, if he despised the men who used them.

“Ptolemy Euergetes, having conquered Syria, offered a thanksgiving for his victory not to Egyptian gods, but came to Jerusalem and performed many sacrifices to God, as is our custom, and dedicated offerings worthy of the victory.”

The right of Physcon to the title *Benefactor*, so far as the Jews are concerned, is still a matter of dispute². In matters of doubt it is better to credit witnesses with a natural simplicity. So here one may well regard this Euergetes as Euergetes I, who certainly deserved the name; and credit him also with the inscription, which gave right of asylum to a Jewish synagogue.

The translator then, we might infer, came to Egypt thirty-eight years after the beginning of the translation of the Greek Bible and stayed there until B.C. 222—an interval of some twenty years, which he spent in writing and speaking, as the rule of his order prescribed.

¹ c. *Apion*. ii. 4 f.

² Schürer, *G. J. V.*, iii. 66 note.

In Egypt the writer found something which prompted him to translate this book ¹. In the rendering given above the reading ἀφορμὴν *opportunity* is adopted. So the meaning will be that this Palestinian Rabbi was stimulated by the New Learning, which flourished in Alexandria, and thought to repay his debt to the Hellenists there by rendering his grandfather's Wisdom into the language they used. In support of this interpretation the statement "I found much instruction to myself ²" might be quoted along with the Greek version of Prov. ix. 9 δίδον σοφῶ ἀφορμὴν καὶ σοφώτερος ἔσται ³. But elsewhere in this Prologue *instruction* is regarded as being contained in books. Further it is the boast of the author in his colophon that his own composition fulfils this test of pre-Christian canonicity:—

The instruction of understanding and proverbs fitly spoken
of [Simeon son of] Jesus son of Eleazar son of Sira ⁴.

It is therefore possible that the unique ἀφόμοιον should be read and rendered "copy" or "representation," in accordance with the use of the verb ἀφομοιοῦν ⁵, as the Greek equivalent of *Mishnah* in the pre-Rabbinic sense of the word, which occurs in Deut. xvii. 18 ⁶. He found then a written "copy of no small instruction"—a *corpus*, in fact, of wisdom-literature, which is called a *copy*, perhaps, because it was written not in Hebrew but in Greek for the benefit of the Alexandrian Jews.

But this Mishnah was incomplete, at any rate in the opinion of the younger ben Sira. It was reserved for his piety to add a Greek version of his grandfather's

¹ Read ἀναγκαιότατον οὖν with κ C, &c.

² li. 16 : the whole chapter has been anciently assigned to the Greek translator.

³ ἀφορμὴ occurs also in Ezek. v. 7 ἀνθ' ὧν ἡ ἀφορμὴ ὑμῶν ἐκ τῶν ἐθνῶν and 3 Macc. iii. 2 ἀφορμῆς διδομένης εἰς διάθεσιν.

⁴ l. 27 : the Greek has παιδείαν συνέσεως καὶ ἐπιστήμης ἐχάραξα ἐν τῷ βιβλίῳ τούτῳ Ἰησοῦς υἱὸς Σειράχ Ἑλεάζαρ δὲ Ἱεροσολυμείτης.

⁵ Sap. xiii. 14 ἡ ζῳὴ τινὲς εὐτελεῖ ἀφωμοίωσεν (so κ) αὐτό : Ep. Jer. 4, 62, 70.

⁶ Cf. Jos. viii. 32 : τὸ δευτερονόμιον of the LXX cannot be used of anything but a copy of the Torah.

wisdom, which he calls *this book* (ταύτην τὴν βίβλον). Whatever time he spent in Egypt, his main concern was thus to supplement the "copy" or book (τὸ βιβλίον) of Instruction and to publish it to the Greek-speaking Jews, who were already preparing themselves, so far as their available guidance carried them, to live according to the Law.

In fact the grandson stood in the same relation to the other translators of the Old Testament as the grandfather to the composers of the other Scriptures. His own αὐτός echoes that which refers to his ancestor: he also was *wakeful*¹: he also employed his *understanding*² for the profit of the Jews of the Dispersion—of *those without*, as he understood the phrase.

The distinction between τὸ βιβλίον and ταύτην τὴν βίβλον must be preserved. The latter clearly refers to the book of Wisdom, which is here translated. But the former, the book which needs to be brought to a conclusion and published, corresponds to the *Copy* and *these things* of the Second Section. Paradoxical as it may seem, the diminutive *Biblion* may comprise more than one *Biblos*, being used, as in the Septuagint version of Jeremiah, in the sense of Roll. Neglect of this distinction led the author of the Pseudo-Athanasian Synopsis—part of which appears as a second preface to Ecclesiasticus in the Authorized Version—to the conclusion that the book was left incomplete, until the grandson added a prayer and a hymn in accordance with the original author's alleged purpose³.

It is not this book but the *Biblion* which was found unfinished when the writer came to Egypt in the middle of the third or the second century of the pre-Christian era. With the translation of his grandfather's wisdom, which still comes last in the series of Sapiential books, the Hebrew Writings, which dealt with manners and morals, were all given out to the Hellenists of Egypt.

¹ ἀγρυπνίαν; cf. ἀγρύπνησα of Sir., quoted above, p. 286.

² ἐπιστήμην an echo of ἐπιστήμονας γίνεσθαι, *supra*.

³ ὅπως . . . ἐπιπροσθῶσι, Prologue, ll. 9 f.

Address to the readers.

In this section it is *we* who speak, and that with regard to the translation of *these things*, in contrast with the *I myself* who came to Egypt and translated *this book*. It is perhaps not unreasonable to suppose that the reference is to a collection of books relating to Wisdom and Instruction. The Psalms at least, out of the Writings which were neither Law nor Prophets, would naturally have been translated from the first. On behalf, then, of his associates the translator prefixes an *apologia* to his own share in the undertaking:—"Be pleased therefore with goodwill and attention to make the reading, and to pardon in whatever cases we seem to fail in some of the expressions, which have been laboured over in the translation. For the books are not equivalent as they are said (i. e. recited, read) in themselves in Hebrew, and when they are rendered into another tongue. But not only these, but also the Law itself and the Prophecies and the rest of the Books have no small difference when said in themselves."

The persons addressed are clearly "Students," as the following section expressly declares. Being Students, it is their duty to *read* (in the technical sense of the word) all Scriptures, which, being rendered into Greek, they can understand. They are, however, it would seem, possessed of so much knowledge of Hebrew as would enable them to compare the translation with the original and to realize its partial inadequacy. The writer anticipates such discoveries, and pleads that even the famous translators of the Law have not been, and could not be, uniformly successful in preserving the force of the original, despite the prescriptive right to unquestioning acceptance which they have acquired.

J. H. A. HART.